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TAHRIK-I-JADID

TABLIGH 1352 H.S.
FEBRUARY 1973 A.D.

EDITOR
Naseem Saifi

ASSAYED MUNIRUL HISNI of Syria was feted by the Arabic Speaking Association of Rabwah. He is seen sitting with Hazrat Khalifatul Masih III

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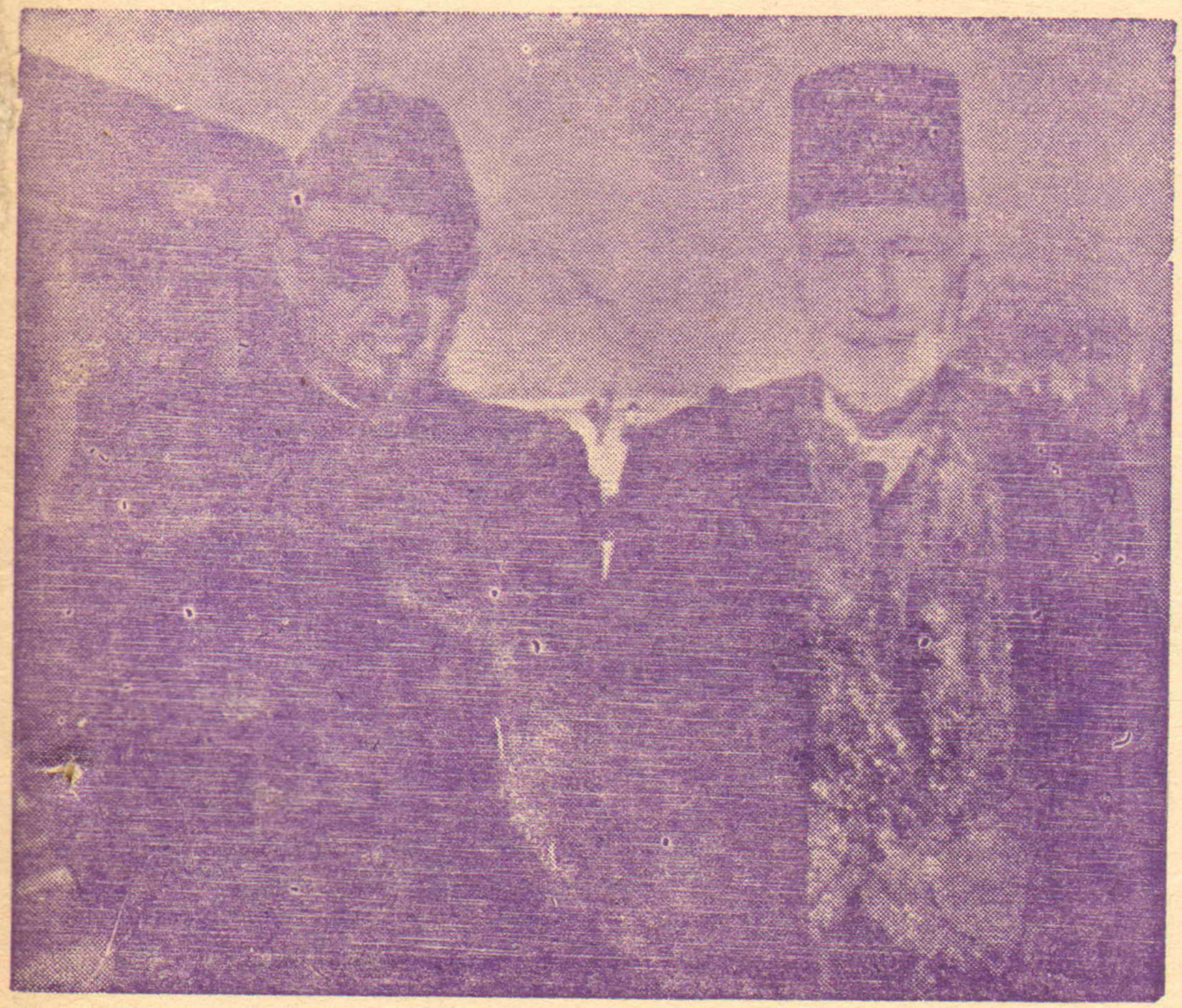
محترم السید منیر الحصنی صاحب
سیدنا حضرت امیرالمؤمنین خلیفۃ المسیح الثالث
ایدہ اللہ تعالی بنصرہ العزیز کے ساتھ - عربی
دانوں کی ایسوسی ایشن نے چائے کی دعوت کا
اہتمام کیا

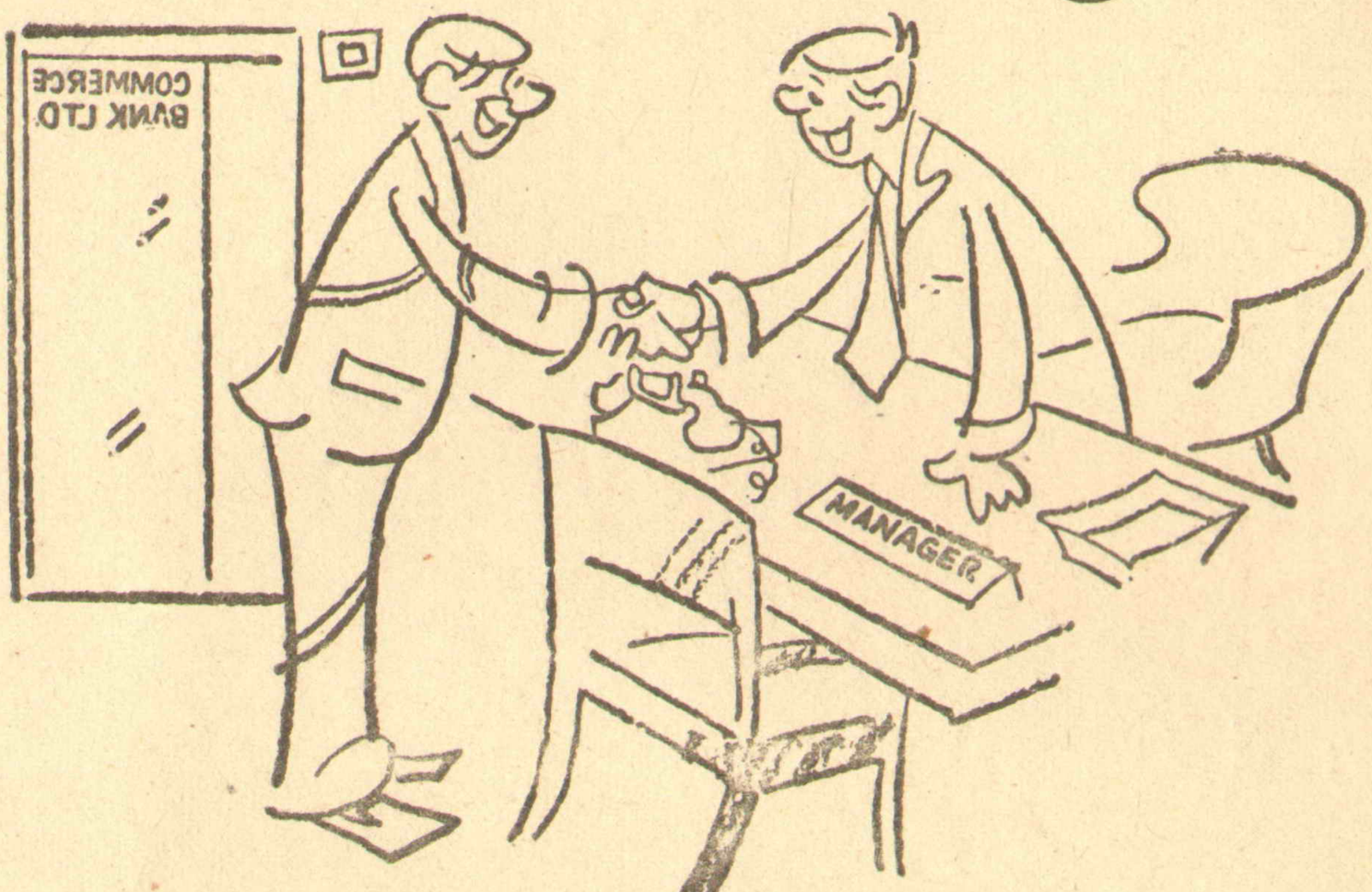


★★

On his departure to Syria, he was photographed with Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala, at the Railway Station, Rabwah.

مکرم صاحبزادہ مرزا مبارک احمد صاحب
وکیل اعلی کے ساتھ ربوہ کے
ریلوے سٹیشن پر

Isn't it a nice feeling



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MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

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Malfoozat

Antidote for Poison

Whenever any kind of darkness has been prevailing in the world, it is the light of this sacred word of God (the Holy Quran) that has been combating it, for, this sacred word of God is the eternal and everlasting miracle and was sent down to the world to remove the darkness of various ages. It has actually been repelling every kind of darkness with the power of its light. It has been doing so all the time; in this age of ours, in accordance with the prophecies contained in the Holy Quran, the earth has brought out all the darknesses that were hidden in it and disorder and faithlessness and the wrong use of human intelligence has become prevalent in the world. It is this very thing that has been given the name of Dajjal. God had prophesied in the Holy Quran that this word of God (the Holy Quran) would overcome this storm of misguidance, for, this word of God had been revealed for the eternal and everlasting reformations. It will not get tired, nor will it feel exhausted till it will establish itself in the hearts of right thinking people. It is full of the divine philosophy which can overcome the false philosophy of the worldly people of this age. Those who had taken the poison of the philosophy (of the world) were waiting for this antidote. God has made it now manifest and He has actually decided that the impure intellectual exercises be dominated by the Quranic intellectualism.

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JALSA SALANA, 1972

(Annual Gathering, held at Rabwah
on the 26-28th of Fat'h/December, 1351/1972

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As usual, the Jalsa Salana has come and gone with unlimited blessings for those who participated in its deliberations and also for those who could not attend for one or the other genuine reason. The Founder of the Jamaat, Hazrat Mirza Ghulam Ahmad, peace be on him, the Promised Messiah, had prayed fervently to God that He bless the Jalsa in every way and for all the time. These prayers are being accepted increasingly year by year and the Jalsa brings the blessings of God every year more than ever before.

Hazrat Khalifatul Masih III addressed the Gathering thrice: His brief address opened the Jalsa with fervent prayers; in his second address on the 2nd day of the Jalsa he outlined the progress of the Jamaat during the two years and the third address-on the third day-dealt with necessity of following the beautiful example of the Holy Prophet, peace and blessings of God be upon him.

The other speakers were: Sayed Jawad Ali, ex-Missionary for the United States of America, Maulana Abdul Malik Khan, Nazir, Islaho-Irshad (and ex-Missionary) for Ghana), Naseem Saifi, ex-Chief Missionary for West Africa (and Vakilut-Talim), Mirza Abdul Haq, Advocate, Sargodha, Qazi Mohammad Nazir, Nazir Isha'at Literature and Tasnif, Sheikh Mubarak Ahmad, ex-Chief Missionary for East Africa (and Secreatary Hadiqatul Mubashirin), Sahibzada Mirza Mubarak Ahmad, Vakil-i-A'la and Vakilut-Tabshir, Professor Sufi Basharatur Rahman, Nazir, Talim Ch. Mohammad Zafrullah Khan, Maulana Abul Ata, Nazir, Islaho Irshad (Talimul Quran) and Mirza Tahir Ahmad, Nazim Irshad, Waqf-i-Jadid.

Sayed Munirul Hisni who attended the Jalsa as a representative of the Ahmadiyya Mission in the Middle East, also addressed the Gathering and thanked God for being in the midst of the people at the Headquarters of the Jamaat. He asked the friends to pray for him that God may always continue to afford him opportunity of serving religion to the best of his abilities. He further remarked that it was the practice of God that whenever a reformer appeared He made the opponents oppose him to their full force, so that the truth of the reformer may become conspicuous and the world may see in it a great miracle from God. The Jamaat he said is being opposed but the time is not far rather it is at hand when everyone will know that God has always been at its back. The victory will be ours, he assured the audience.

The evening session which was held at the Masjid Mubarak was addressed by Mr. Masood Ahmad Khan, Editor, the Daily Al-Fazl, Maulana Sayed Ahmad Ali and Mr. Mubashir Ahmad Kahlon. It was presided over by Naseem Saifi.

Move forward on the highway of Islam under the protective shadow of the angels

Hazrat Khalifatul Masih III in his Opening Address to the Jalsa Gathering told the Community to move forward on the highway of Islam

under the protective influence of the angels of God. He reminded them that the foundation stone of the Jalsa was laid by God Himself Who took upon Himself to make the deliberations of the Jalsa successful. Also he told the Jamaat that the success of the Jalsa was indeed a great proof of the truth of the claim of the Promised Messiah, peace be on him. Referring to one of the prayers of the Promised Messiah which he had expressed in a poetical verse, he said that the number of the people attending this Jalsa was no less than a thousand times of what was the number of those who attended the first Jalsa some eighty years ago. The Promised, Messiah peace be on him, had said, اک سے ہزار ہوویں i.e. one may increase to a thousand. This time the attendance was more than seventyfive thousand while the first Jalsa was attended by only seventy five people.

Hazrat Khalifatul Masih told the audience that only three days before the Jalsa he was not quite well but God was so gracious that he improved very quickly and though he was not quite well he was with the grace of God in a position to attend to his duties in connection with the Jalsa. He then told them that the Jalsa as the Promised Messiah had said was not to be taken lightly. It was a serious affair and it was most essential that everybody tried to make the fullest use of this blessed opportunity.

With great thankfulness to God, Hazrat Khalifatul Masih announced that the membership of the Jamaat had gone beyond ten millions. The Jamaat had been allotted the task of spreading Islam all over the world. People have to be brought together to love one another. This is being made possible through the Jamaat for we take all the peoples of the world as our brothers and we embrace the black, the brown and the white

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This being the case Huzur said that it was the duty of all those who were attending the Jalsa to bow down before God and be praying to Him with humility that they may be enabled to carry out their responsibilities. He said that the members of the Jamaat must understand that they were going forward holding the hand of the Holy Prophet, peace and blessings of God be upon him. God says in the Holy Quran that the Holy Prophet calls you to give life and that is why people are admonished to answer the call of the Prophet. Huzur remarked that the Jamaat was holding the life giving flag of the Holy Prophet, peace and blessings of God upon him, and therefore the Jamaat was bound to go forward and Islam was destined to be spread in the whole world.

Huzur said that the members of the Jamaat must not forget that human beings are powerless and they have nothing in their hands unless they are vouchsafed help by God who is the fountainhead of Power. Nobody should therefore forget his humble position and everybody must bow down before God to seek power and strength.

In the end he prayed to God that He may protect and help all those who had come to attend the Jalsa and also those who for one reason or the other could not attend and were forced by circumstances to stay behind. He prayed to God that He may protect the honour, life and belongings of all the members of the Jamaat and that the angels may descend from the heavens to help everybody. He prayed for the increase of knowledge and also that the members of the Jamaat may become so bright and talented that everybody

who came in contact with them also improved his position.

With these and many more prayers he declared the proceedings of the Jalsa open.

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PRIZE FLAGS

On the second day of the Jalsa Hazrat Khalifatul Masih awarded the Prize Flags to the best Majlis-i-Ansarullah and Majlis-i-Khuddamul Ahmadiyya. The announcement of the best Majlis-i-Ansarullah was made by Naseem Saifi, Qaid-i-Umoomi while that of the best Majlis-i-Khuddam-ul-Ahmadiyya was announced by Ch. Hamidulla, Sadr (President) Majlis-i-Khuddamul Ahmadiyya (Central).

Maulvi Abdul Majid received the Ansarullah Flag on behalf of the Majlis of Martin Road (Karachi); he is the Zaeem-i-Aala of that Majlis.

The Prize Flag of the Khuddamul Ahmadiyya was awarded to the Majlis of Model Town (Lahore).

TAHRIK-I-JADID
(MONTHLY)

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Managing Editor
Tahrik-i-Jadid (Monthly)
Rabwah.

More about Jalsa

1. All the arrangements for feeding, lodging and boarding of those who attended the Jalsa from places other than Rabwah were the direct responsibility of Sayed Mir Daud Ahmad.
2. Sayed Daud Ahmad was assisted by three assistants : Prof. Sufi Basharatur Rahman, Ch. Hamidullah and Sayed Mahmud Ahmad Nasir.
3. The arrangements were divided into thirty departments and every department was called Nizamat.
4. Every Nizamat had a head of the department and an assistant and the two of them were assisted by a number of other workers.
5. Lodging was arranged in schools, colleges, halls and private houses where the tents were supplied to facilitate accommodation situation.
6. Food was cooked for the guests at three places where arrangement had been made for sui gas ovens. These sui gas plants can cook thousands of breads in very short period of time. Of course in one of these places, the bread was cooked in the old type of ovens, for the lack of sui gas installation.
7. The Jalsa premisis was arranged like a stadium with galleries on three sides.
8. Some foreign countries were also represented at the Jalsa.
9. A large number of people in various countries of the world cabled messages of goodwill and requested the audience to pray for them.
10. Quite a good number of non-Ahmadis also attended: their object: to know more about Ahmadiyya Jamaat.

KHUTBA

Nobody can Snatch our Smiles

On the 22nd of Fat'h/December 1351/1972 in his Friday sermon Hazrat Khalifatul Masih III exhorted the Jamaat to be always smiling whatever the circumstances through which they pass.

He remarked that those who had gone before him and he himself had very trying situations to pass through but following the practice of the Holy Prophet, peace and blessings of God be upon him, they have always kept smiling faces and none has been able to snatch away their smiles. Before this, the Jamaat was a very small community (though even now it is very small in the eyes of the people of the world) and now it has grown much bigger than before - but all the time the trials and tribulations have been there. The Jamaat has been teased and troubled; it has been plotted against and it has been threatened on various occasions and from various quarters. In fact the opponents of the Jamaat have been opposing the spread of Islam through Ahmadiyyat. Knowingly or unknowingly, the people are troubling those on whose shoulders has been laid the responsibility of flying the flag of Islam high and making this noble religion dominant in the world. But, Huzur said, none of these things can take away our smiles, for, we are determined to follow the beautiful example of the Holy Prophet Mohammad, peace and blessings of God be upon him.

Referring to the Jalsa (to be held on the 26th-28th of Fat'h) he said that it would be a testing time, for where there are a lot of people it becomes a little difficult for some people to keep on smiling. Petty differences or altercations spring up and they mar the smiling situations. He exhorted the Jamaat not to forget that the Jalsa was an occasion which required more than any other time that the people should smile; the citizens of Rabwah had a much greater responsibility in this respect.

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He further remarked that the Jalsa reminded us that nothing could be done without the grace of God. There was a time when the Promised Messiah, peace be on him, was all alone and God gave him the glad tidings that his message would be carried to the four corners of the world and that a lot of people would come to him from far off places - the travelling of the large number of people will make the paths uneven. Now everybody could witness the truth of this prophecy. The membership of the Jamaat, he said, had now gone beyond ten million.

He talked of the sacrifices that are made by those who come to Rabwah to attend the Jalsa; they spend a lot of money, they leave their business for almost a week and they also leave behind some of their near and dear ones who are not very much protected of course God is the real Protector and they trust in Him). The citizens of Rabwah, he said, must pray very fervently for themselves as well as for those who are to be their guests (in fact the guests of the Promised Messiah, peace and blessings of God be upon him). He stressed the need for keeping Rabwah clean especially at the time of Jalsa.

Since the audience of the Jalsa

is increasing by leaps and bounds Huzur said that the premises of the Jalsa should be erected like a stadium which can accommodate a large number of people. He did not like this project to be forgotten immediately the Jalsa was over ; work must be started on it without delay. In this connection he referred to the desire of the Promised Messiah, peace be on him, in connection with the erection of a big hall where one hundred strong audidience could be seated. It was in accordance with the need of that time. In 1945 Hazrat Muslih Mauood, may God be pleased with him, thought of erecting a hall which could seat no less than a hundred thousand people. Huzur said, "Today, I, the Khalifatul Masih III tell you to build a place big enough for two hundted and fifty thousand people. The Community now is in a position to undertake this project and it cannot be said just to be a wishful thinking. This premises should accommodate men as well as women, of course there would a partition between the two sections." Huzur exhorted the Jamaat that there was no time to be lost. Of course this project (250,000 people) will be enough only for the next ten years. After that the Jamaat will certainly need a bigger place and a bigger place will have to be built for future needs.

He reminded the Jamaat that whatever was being achieved or whatever was going to be achieved, it was only through the grace of God, for, without His help nothing could be done in any sphere of life. He also reminded the citizens of Rabwah to put up cheering countenance and smile when they meet their guests. In the end he prayed to God that no conspiracies and plotting of the opponents may snatch away our smiles and that all they members of the Jamaat may successfully achieve the object of their life and the love for the great benefactor of mankind-the Holy Prophet Mohammad, peace and blessings of God be upon him-may become the lot of everybody in the world and everyone may be able to witness the beautiful manifestations of God the Almighty.

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Make full use of your talents and ask God for still more

On the 29th of Fat'h/December 1351/1972, Hazrat Khalifa-tul-Masih III, in his Friday Sermon, exhorted the members of the Jamaat to be grateful to God for all the help that He has always vouchsafed to them as individuals and as well as to the Jamaat, in its collective capacity.

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Huzur told the Jamaat that it was only after having acted upon *iyyaka na'bodo* that a true believer could feel deserving of saying *iyyaka nasta'een*. This actually means that it was after making full use of the capacities granted by God that a believer should ask for more help which is given to him in the form of better capacities. Huzur thanked God—and asked the members of the Jamaat to offer thanks to God - for the help that God had showered upon the Jamaat in the form of the successful deliberations of the Jalsa. The Jalsa was really, Huzur remarked, full of blessings. The attendance he said, was no less than a hundred and twenty thousand (one lac twenty thousand). It was more than ever before...This success of ours Huzur said is just oce stage on our road to achievements. We should in fact continue asking for more - but of course we should do so only when we have

(Continued on page 15)

NOTES & COMMENTS

The Holy Quran

Commenting upon the verse

ادفع بالتی هی احسن السیئة نحن اعلم بما یصفون

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Hazrat Muslih Maud says (in his Tafsir-i-Kabir): He (the Holy Prophet Mohammad, peace and blessings of God be upon him) is told here that although the enemy is very cruel, you should be considerate towards him and pardon him, for, it behoves the great-hearted prophets to do good in return for evil. You must never think that the enemy did his work by perpetratikg cruelty and then escaped free because of your pardoning him; may be he will commit evil again. I know (says God) what he plans and there is nothing that can stay away from my jurisdiction of rewards and punishments. At another place God explains the wisdom that lies in it by saying:

ادفع بالتی هی احسن فاذ الذی بینک وبنیه عداوة کانه ولی حمیم

(Idfa' billati hiya ahsano fa izallazi bainaka wa bainahoo adawatun ka annahoo waliyyun hamim)

i.e. you should do good to your enemy for the evil that he docs. The result will be that he who is your enemy will, as a result of your good treatment, feel ashamed and he will become your close friend. After all, punishment is meant to deter one from doing the evil again and to save the other side from the evil effects and so that the evil doer may reform himself. And punishment is not the only way of escaping from evil consequences of the evil deeds of others; forgiveness can also do the same thing. Then why not to try it. You should therefore forgive the enemy and do not bother any more about the evil consequences. The other party will be greatly impressed by your treatment of kindness and forgiveness and his eyes will be cast down and he will become your friend and will begin to love you.

(vrrse 97, Chapter 23

Hadith

Hazrat Abu Huraira, may God be pleased with him, relates that "we were sitting with the Holy Prophet, peace and blessings of God be upon him. There the Sura Juma was revealed to him. When he recited the verse:

و آخرین منهم لما یلحقوا بهم

wa aakharina minhum lamma yalhaqoo bihim (i. e. some people coming after them (the companions) will join them...) somebody asked the Holy Prophet who those people would be who were not present at that time but would be counted among the companions. The Holy Prophet did not answer. The questioner repeated his question three times. The narrator says that Salman of Persia was sitting sitting with us. The Holy Prophet put his hand on his shoulder and said: even if the faith will have gone to the pleiades, some—one from his people will bring it back (i. e. *aakharin* means the Persian people from among whom the Promised Messiah will be raised and those who will believe in him will be counted among the companioas of the Holy Prophet, peace and blessings of God be upon him).

IJTIMA LAJNA IMAILLAH

We had promised our readers to give more details of the Ijtema, Lajna, Imaillah, in our issue to be published after November. We are sorry we could not do so in the December issue. However we are now fulfilling our promise with the following report. Editor.

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The women section of the Ahmadiyya Jamaat held their Annual Conference (Jalsa) on the very dates that the men held their own (26th to 28th Fat'h /December). Speeches of Hazrat Khalifatul Masih and some other speakers were relayed to the women section from the other side. Thus the Jalsa of the women started with opening Address of Huzur which he delivered on the side of men. This Address over, the Holy Quran was recited and that was followed by unfurling of the Ahmadiyya Flag by Hazrat Sayyeda Maryam Siddiqua, the President of the Lajna Imaillah (central).

Hazrat Sayyeda Maryam Siddiqua, then addressed the audience and told them how happy she was that the Lajna had completed fifty years of its life. She drew the attention of all the women in the Jamaat to the fact that responsibilities were increasing day by day and the need was becoming more imperative than ever before that the coming generations be made to realise the part they are expected to play. She said, "This is a great day for us. We have completed fifty years of the life of Lajna and we are entering the second half of the first century. We should bow down before God in all humility for His grace to have enabled us - His humble maids - to do all that has been possible during this period."

She then dilated on the programme that had been chalked out and explained to them by Hazrat Khalifatul Masih on the occasion of Annual Ijtema (of the Lajna) and remarked that all of them should fervently pray to God to enable them to continue serving His religion all their lives. Three items speically mentioned in this connection were : i) to offer Tahajjud prayer regularly (late night prayer ii) to be very particular about Purdah (wearing the veil) and iii) to expand the sphere of human service.

Hazrat Sayyeda also told the audience that they should particularly take interest in learning the Holy Quran and Urdu language. Basic knowledge about religion must be imparted to all and sundry. If they could do all this, she said, they will have done a lot of work and they will have achieved great success.

She called upon the highly educated women of the Jamaat to prepare books of short stories with religious background for the children.

In the end she asked them to bring about a change for the better and prepare their children for higher sacrifices. She also prayed for them that God may make them righteous. pious, God fearing and good in every way.

Her speech was followed by the speech of Maulana Abdul Malik Khan which was relayed from the other side of the Jalsa.

The Opening Address by the President of the Lajna Imaillah was delivered on the second day of the Ijtema (17th of November). In this Address of hers she first of all thanked

God for the completion of fifty years of the Lajna and also thanked Him for granting them the most beautiful religion—Islam—and the greatest of all the Prophets—the Holy Prophet Mohammad, peace and blessings of God be upon him—who guided the whole of humanity onto the right path. The Holy Prophet appeared at a time when the whole world was steeped in darkness and had forgotten everything about the Creator. Some people were bowing down before the idols and some others had other things to be worshipped. Woman had no rights that she could call her own. The only thing that was expected of her was that she should keep the menfolk happy. It was the Holy Prophet who first of all told the world that the woman was also as respectable and useful a person as the man was. She even went to the extent of saying that the paradise lies under the feet of the mother. He told the people not to be sad if a daughter was born to them, rather the daughter should also be brought up just as the sons are brought up. It was the Holy Prophet who said that anyone who would bring up two of his daughters nicely will be as close to me in the paradise as two adjacent fingers of a hand.

The President of the Lajna, Sayeda Maryam Siddiqa, told her audience that the Holy Prophet, peace and blessings of God be upon him, did not only draw the attention of the men to the rights of women, he told the women also that they had some very important duties which must in no case be neglected. These duties mostly concern with the upbringing of the children and welfare of the nation. The rights that the Holy Prophet granted to the women are being asked for by women in this age—1400 years after the Holy Prophet. Very advanced countries are boasting of having given those rights to women.

The President talked of the sacrifices made by the early Muslim women. Later on when the whole Muslim nation fell into degradation, women also became letahrgic.

She then told them that the advent of the Promised Messiah, peace be onhim, had once again awakened the women to their rights and duties. They have once again started making sacrifices. There could be seen a spirit of revolution. Hazrat Muslih Maud was very sure of the fact that the nation could make progress only if the women also marched along with men and did what was required of them in connection with the spread of Islam. Even it was revealed to him by God that if he could reform and make active fifty per cent of the women, Islam would certainly make progress.

Winding up her address, the President exhorted the womenfolk of the Jamaat to learn and act upon religion ; they should study the Holy Quran and teach it to others. She reminded them that in this age of anti-religious ideologies, it was most essential that they should protect their coming generations from the chaotic conditions of the world.

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Managing Editor

Tahrik-i-Jadid (Monthly)

Rabwah

Religious Libel Must Stop Now

No religious libels

Alhaj A. U. Kaleem, wrote the following letter to The Pioneer (November 15, 1972) asking the people to stop the religious libels. This kind of letters are an essential part of preaching, for, that is how the way can be cleared for right thinking and right decisions.

Sir,

Kindly allow me space in your esteemed paper to express our sorrow and grief and to protest against the entertainment news published in the Press by Ray Aziz Publicity, the entertainment promoters and its supporter—Safari Plumbing and Marine Engineering Company Limited for organising what they innovate—Miss Ramadan Dance.

The Ramadan as the month of fasting is synonymous with this sacred institution of Islam. Fasting for a whole month is one of the five pillars of Islam, and the fast of Ramadan is observed by the Muslim world, on the whole with a care and zest which speak for the high regard in which a Muslim holds the institution of his Faith.

The month of Ramadan provides opportunities for intensive moral and spiritual training, and at the same time carries the individual through a course of rigorous dieting which promotes physical health and accustoms the fasting man to privation and hardship.

The Holy Quran places the moral and spiritual benefit of the fast uppermost. "So that you may purify yourselves" are the words with which the verse enjoining fasting in the month of Ramadan ends.

The sanctity of the fast of Ramadan has further been hinted in the statement that the Holy Quran began to be revealed to the Holy Prophet (peace and blessings of God be upon him) in the month of Ramadan. This is an index of the blessedness of the fast.

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Looked at from this higher moral and spiritual point of view, the Fast is not mere starvation or abstention from the physical needs of the body for a time—it is a month for the purification of the soul; a period of time during which the fasting man makes war on evil—of thought, inclination, word and deed.

The man who loses sight of the spiritual aspect of the fast only starves, he deprives himself of the higher benefit.

The opportunity for making a superb determination of the will, available in the month of Ramadan, helps tremendously in the desire for self-reformation and the spiritual atmosphere all around makes the thing easier of achievement.

The Ramadan Fast is not in the nature of a penance or a penalty for past sins, though the self-reformation effected by it may do away with the blot of any moral or spiritual lapse of which one may have been guilty.

The Ramadan essentially is a

positive effort raising the individual and the community as a whole morally and spiritually. It is a drive—a nation-wide drive—against evil of all kinds, where such evil exists and a supreme endeavour to raise the universal moral tone of society.

Throughout the year, a good man tried to avoid the forbidden things of life, but in the Ramadan one tried to deny oneself even the lawful things, for, without forming a habit of denying oneself even the permissible things of life, there could be no real peace in the world.

A great part of the strife of the world was due to one's insistence upon one's lawful rights.

No religious institution is so conducive to the general moral good of a people as an intensive drive for a whole month against the subtlest form of evil, by a system of abstention which is as effective in its object as its observance is essentially voluntary in character, in the sense that fasting is an effort of the individual will and that no one can tell him from outward signs or appearance whether a man is fasting or not.

In view of the foregoing sanctity of Ramadan it is a great sacrilege to defile this institution and what it stands for to name any promiscuous dance which even is forbidden in Islam with this sacred institution.

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It is to be noted that the amount realized through a forbidden action is not permissible to be used for building mosque, hence the generous offer of the promoters to give the proceeds of the final dance to the Muslim Mosque Building Fund is futile.

Religious libel is a serious crime. The wrong is not personal; it is against the entire Muslim nation, and being a character which libels and defames religious institutions is of the most serious significance.

Hence, we appeal to the promoters and their supporters to get their coffers filled by naming their entertaining enterprise with any other name rather than to play with the religious institution of Islam.

We also draw the attention of the Ministry concerned to take immediate steps and stop this religious libel in case our appeal to the promoters proved to be falling on deaf ears.

Yours faithfully,
ALHAJI A.U. KALEEM
Ameer (Head) and Missionary-in-Charge
Ahmadiyya Movement, Ghana.

Ahmadiyya Movement to build 3 Clinics

The Clinics under the auspices of the Nusrat Jahan Scheme are making steady progress. More are being planned *The Pioneer* **(Ghana) of 15th December, 1972 has the following to say:**

Ahmadiyya Movement to build 3 clinics

The Ahmadiyya Movement of Ghana plans to build three more clinics in the country as the Movement's contribution to the Government's effort to bring modern medical facilities to the people.

The clinics when completed, would bring to seven, the total number of clinics under the Management of the Ahmadiyya Movement in Ghana.

Alhaj Maulvi A.U. Kaleem, Ameer and Missionary-in-charge of the Movement who revealed this said that the Movement's involvement in the edu-

cational and health sectors of the nation was to demonstrate to all that "we have not confined ourselves only to winning people to the faith of Islam."

He said since the establishment of the Mission in Ghana in March 1921, it had opened several primary middle schools. spread over the country. Besides, the Movement has so far opened seven secondary schools in the country including the Ahmadiyya Secondary School in Kumasi which was established in 1950.

Alhaj Maulvi Kaleem noted however that : "In giving you these satistics, the aim is not to blow our trumpets, as the familiar saying goes. It is merely to indicate that, along side our primary purpose of propagating the Islamic faith, we have sought to recognise our civic resposibilities and to carry them out to the best of our ability".

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What Islamic Greeting Means to All

Our Missionaries, with the grace of God, use every method for making the message of Islam reach all and sundry. Here is one of those methods : writing columns for the Daily Press. Maulana Ajmal Shahid writes for the Morning Post (Nigeria). One of his columns is reproduced below :

Islam is religion of love and peace. in the earth.

The meaning of Islam is peace and complete submission to the will of Allah. A true Muslim is he who is at peace with his fellow being including his Creator.

The word also connotes one who has wholly submitted himself to the divine will and who has completely given himself to the divine command.

The religion of Islam is revealed by Allah, whose one of the attributes is mentioned in the Holy Quran that He is Assalaam "The source of peace and the bestower of security" (59 24).

As the teachings of Islam are vouchsafed to mankind by Allah, so they are meant for creating peace and security in the world.

This is why He has mentioned in the Holy Quran repeatedly that there should not be a state of disorder, and peace must be established

He says : "They seek to create disorder, and Allah loves not those who create disorder" (5:65) "Seek not to create disorder in the earth, verily God loves not those who seek to create disorder" (27 : 78).

"Do not promote disorder in the earth after peace has been established" (7 : 56-57).

So the Holy Quran has condemned any activity which disturbs the peace and tranquility and has exhorted for such pursuits which are helpful for maintaining peace on the earth.

The Muslims are commanded to work wholly for peace. The greeting of Muslims to each other is "Assalamo Alaikum" which means "peace be on you" whenever they meet together they repeat it and the Holy Prophet (peace and blessings of Allah be on him) has stressed it very much and made it a duty of every Muslim to

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greet each other when they meet together

Once he said to Hazrat Anas, a young boy who was put in his service. "O, My darling when you enter your family salute so that blessings may descend on you and the inmates of your house" (Tirmidhi).

Similarly, it is related on the authority of Hazrat Abu Hurairah, that the Holy Prophet (peace and blessings of Allah be upon him) has mentioned the etiquette of paying greetings.

He said : "The junior shall tender salutation to the senior, and one passing to one sitting, and the small party to the big party" (Bukhari).

So Islamic way of greeting and salutation is actually a reminder to the Muslims to always work for maintaining peace and love among themselves.

Islam has mentioned peace as a sign of heavenly life, because the Holy Quran has said about the dwellers of paradise that, "there greeting therein shall be 'Peace'."

It is clear that if we create peace in this world naturally we will get rid of hellish life.

This is why the Holy Prophet (peace and blessings of Allah be on him) when asked that which of the Muslims is best? He replied that a true Muslim is one "He from whose tongue and hand, the Muslims are safe".

Nowadays the world is passing through turmoils and tribulation and everywhere we find a state of disorder and fear.

The worldly Muslim has failed to bring peace on the earth. The true religion only restores peace and harmony in the world. Islam is a religion of peace and it is the foremost duty of the Muslims to practise Islam and preach peace in the world.

Their own domestic and social life should be peaceful. The Holy Prophet (S. A. W.) has said that all mankind are the children of Allah.

The following news-item has been published in the Gambian News Bulletin of 4th November, 1972. It is from the pen of Mr. H. I. Jagne and is directly connected with the UNESCO CONFERENCE on 'BOOK DEVELOPMENT IN AFRICA.' It gives the position of literature in the Gnmbia. The newspaper clippiag has been forwarded to us by Ch. Mohammad Sharif, Amir and Missionary in charge, Ahmadiyya Mission, Gambia.

To the U.N.E.S.C.O. Conference on "Book Development in Africa"

Liberia—October 16th—20th the Position of Literature in the Gambia.

By H. I. Jagne

The inadequacy of library facilities presents a potentially serious situation. There is only one public library in the whole of The Gambia. This is the National Library—the former British Council Library—located in Bathurst, the capital. The library has three sections, namely : the Reference and Lending Library : the Children's Library and the Mobile Library. The latter caters for both adults and children. It is interesting to note that the Mobile Library has a far greater membership than the main library itself. Part of the reason for this is that the Mobile Library covers all schools in the Provinces, and the pupils are very enthusiastic about the library and are registered members. Once every month the Mobile Library goes

up river via the North Bank, Lower River Division and to Upper River Division. It then returns to Bathurst for maintenance before going to the Western Division. This is a most useful service as it makes it possible for pupils in the remote schools to have access to a good library.

It must be borne in mind that education in The Gambia, as indeed in most parts of Africa, is primarily regarded merely as a means of securing a job and earning a living. In the present circumstances of an acute shortage of library facilities the school leaver who has secured a job may be tempted to think that all that is left to be done is to keep himself in his job. He has very little or no opportunity to read widely either for pleasure or to increase his knowledge.

It is rather unfortunate that the state of Arabic Literature in The Gambia does not compare favourably with English Literature. The main reason for this is that up to fairly recently, Arabic has never been fully and properly taught as a language. All that was initially required and has ever since been the sole function of the Koranic Schools, or "DARRAS" as they are locally known, has been to teach the pupils to read the Koran, or more precisely to learn the Koran by rote. The inevitable result of this method is that most Muslims in The Gambia can recite verses from the Koran but few are capable of speaking Arabic. A few dedicated scholars have gone further to learn the language and thus are able to understand the Koran. Fortunately, a new trend has set in. Thanks to the Ahmadiyya Movement, the teaching of Arabic is being revolutionised. The Mission has opened recently the first-ever Muslim Secondary School in The Gambia. It is located at Serrekunda some eight miles from Bathurst. At that school Arabic is taught among other subjects in the curriculum. This is a very notable improvement.

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INDIA TOO!

The Daily Graphic (Ghana) of 26th October, 1972 commented upon the Indian attitude towards the Africans. It is deplorable, to say the least. 'Graphic View' is reproduced below :

It Seems there is no limit to the extent to which Africa must suffer insults from nonblacks. African diplomats in India are reported to have protested against an Indian magazine's view that the military governments in Africa are dictatorial and undemocratic. We hope that this view is as disappointing to the more enlightened Indians as it is to Africans. Nevertheless the issue must be faced squarely without equivocation. There cannot be any doubt that the view was prompted by ignorance, and blind recrimination. Ignorance, in the sense that the Indian magazine is simply uninformed about the African situation ; and blind recrimination in the sense that the holders of the view are so piqued about the expulsion of British Asians from Uganda that they cannot see or think in the right perspective.

To say that the military governments in Africa are dictatorial and undemocratic is the kind of opinion expected from illiterate, impoverished and hungry Indians, but coming from the editorial desk of a magazine, the least that can be said is that it lacks intelligent reasoning.

For in any serious examination of such a basic issue as the trend of governments in Africa, an intelligent magazine ought to realise that it is a matter that cannot be taken out of the context of the people's social history.

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Indeed, democracy and dictatorship being relative terms, no truly intelligent fellow can reasonably apply them as general principles to any society in the careless way the Indian magazine has done.

Moreover, the fact is that by all informed estimations, the military governments presently ruling in African countries are more democratic than the civilian governments they replaced. Within Ghana's particular experience, the people have been enjoying such a new lease of hopeful life under the National Redemption Council that it would be the very height of hypocrisy or mental imbalance to talk of a military dictatorship.

Referring to the expulsion of the British Asians from Uganda, the Indian magazine claimed that Indians are part of African history and that Indians were partially resposible for African development. Never, on your life !

Since the Indians themselves have brought the matter up, we will face it. The truth is that Indians are part of African history insofar as they beggarly swarmed into East and Central Africa centuries ago in search of employment, brought settler problems to those areas. spread to other parts of the continent, and have remained frogs in our chambers ever since.

Without mincing words, it must be pointed out that Indians in Africa are about the most discriminatory, most disrespectful and corrupt aliens you can come across—who never con sider their countries of residence as their proper homes but countries to be exploited to lay treasures back in India. We refer everybody to the work of even Mahatma Gandhi and his Indian Community in South Africa : "In Africa he (Gandhi) lived for the Indians and thought only of the Indians"—quoted from "Mahatma Gandhi" by Sheean.

But the one question to ask is : Why is India herself not willing to receive back home the expelled Indians from Uganda if they are so resourceful as to have been responsible for Africa's development ?

We in Ghana normally do not relish this kind of lifting the lid from old matters—sleeping dogs had hetter lie. But when an authoritative Indian magazine like "The Illustrated Weekly of India" chooses to talk glibly and foolishly about our governments and society then that is the limit.

(Continued from page 6)

made full use of what He has already granted us ; that is real and true expression of gratitude. The grace of God is unlimited and our efforts are very limited and meagre.

Huzur also announced the inauguration of the new year of the Waqfi-i-Jadid and exhorted the members to participate in this scheme with ever increasing vigour and to see to it that the schemes that are already under execution must be brought to fulfilment and fruition.

Since this Friday immediately followed the Jalsa (the Jalsa ended on the 28th and 29th was Friday) there was a large number of people who joined the Friday Prayer. Arrangement was therefore made outside the premises of the Mosque (Aqsa) also to accommodate the audience. The Loud Speakers had also to be extended to enable everybody hear the Sermon.

The Pontiff Speaks

The following Editorial of the Pakistan Times (published recently) will be of great interest to our readers abroad who wish to know more facts about Maulana Maududi :

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The high priest of the Jamaat-i-Islami has broken his long silence and issued a statement that must rank as a masterpiece of distortion and malicious misrepresentation. It seems that truth is not among the virtues that Maulana Maudoodi cherishes and even for this self-proclaimed defender of the faith everything is fair in love and politics. His target, predictably. is President Bhutto who said in the course of his visit to Lyallpur the other day that the only way to win back East Pakistan was through love and goodwill. This simple, straightforward and sensible statement has invited the ponitff's holy wrath, and he has let fly with a volley of charges and accusations that must make the angels weep. President Bhutto, says the Maulana, wanted to recognise Bangladesh from the very beginning to justify his assumption of power in West Pakistan. Indeed, had the President been so minded there was nothing to stop him from recognising Bangladesh as soon as he took over. And, he has still not done so—even though the realities cry out for such recognition, a point he tentatively made in Lyallpur last week. And whose assumption of power may one ask, would have been justified? The Maulana's with his measly four seats in the National Assembly? Or did he want his favourite General (Yaha) to continue his misrule and rape the rest of the nation? Or is it that he wanted a constitutional vacuum so that India could simply walk in and take charge? Had that happened, the Maulana, we are sure, would have justified the new dispensation with another feat of ideological acrobatics. Jama'at-i-Islami demi-god has also alleged that President Bhutto, despite his public assurance, did discuss Bangladesh in India. He chooses to forget that immediately after the summit, the President told a Press conference in Simla that Bangladesh had not been discussed. There was no contradiction of this statement then and even subsequently; neither Mrs. Indira Gandhi nor any other official Indian spokesman has claimed that President Bhutto had made any secret commitment in Simla to recognise Bangla desh by August. In any case the controversy is quite unreal because Bangladesh has still not been recogniseed=and it is now November.

The Maulana has also departed from the strait and narrow path of truth by charging President Bhutto with having said that the separation of East Pakistan had not been caused by Indian aggression. This is downright calumny. All that the President said was that the separatist movement had been started by East Pakistanis which provided India with an ideal opportunity to intervene. What is wrong with this statement? How does it imply that India had not aggressed against Pakistan? The Maulana has conveniently chosen to ignore Mr. Bhutto's burning indictment of India at the United Nations in December last. He can search and search but he will find nothing in his own speeches to match the fervour, the passion and the patriotism with which Mr.Bhutto projected his country's case at the the U. N. It does not

behove a former opponent of Pakistan to cast doubts on the patriotism of a man whose every nerve tingles with the love of his country. Again, it is nothing but mischief to suggest that there was any implied criticism of the Armed Forces or their action in President Bhutto's statement. The President has said time and again that the military action in East Pakistan was not unjustified but that it should have been followed by appropriate political action. The Maulana is probably too politically obtuse to grasp the nuances of the President's observations. But in this particular instance, it appears to be a deliberate and bloody-minded attempt to drive a wedge between the President and the Armed Forces. Does he want a civil war in the country so as to make it easier for our enemies to conquer us? If the Maulana seeks the good of the country, he should stop fishing in the troubled waters of the nation's tribulations. He is welcome to his views whether it is rule of wealth and privilege, a medieval autocracy under the garb of Islam or the non-recognition of Bangladesh. But this 'great leader of Islam' should refrain from distorting and misrepresenting facts and throwing dust in the

As for Bangladesh, it is certainly not a pleasant job to extend recognition to what was only yesterday a part of this country. Neither the President nor the people can fell happy over it. But is there any viable alternative? Can we win the goodwill of the people of Muslim Bengal by ignoring their existence or slighting their new status? The people are no fools. They know that East Pakistan is gone and the only sensible policy is to recognise the fact, however unpalatable. So many other things are linked up with it that it would be suicidal to follow the lead of the Maulana and his foolhardy fellow-travellers.

(Pakistnn Times)

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OBITUARY

Hazrat Sahibzada Mirza Aziz Ahmad, may God be pleased with him, passed away on the 25th of January, 1973. Inna lillahi wa Inna ilaihi rajioon. He was 81.

Hazrat Sahibzada Sahib was a man of great qualities and was highly respected for his love for the truth and excellence. A grandson of the Promised Messiah, peace be on him, and son of Hazrat Sahibzada Mirza Sultan Ahmad, he lived a life true to the teachings of Islam and had great regard for the details of the Islamic instructions for every sphere of life.

He had served the Government in the undivided India and later on in Pakistan, in his capacity as the Additional District Magistrate, before he came to work as honorary worker of the Jamaat where he held various offices in the Sadr Anjuman Ahmadiyya; he also served the Majlis Ansarullah as its President.

From the Sadr Anjuman he retired as the Chief Secretary (Nazir-i-Aala).

We offer our hearty condolences to Hazrat Khalifa-tul-Masih III, the whole family of the deceased and to evey member of the Jamaat, for, his passing away is a personal loss to every Ahmadi.

Special Teachings of Islam

A Radio Talk

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The following talk was given from the studios of the Nigerian Broadcasting Corporation on the 1st of October, 1958, by the then Amir and Missionary in charge of the Ahmadiyya Mission Nigeria (Naseem Saifi).

Do you expect me to talk about Drinking and Gambling and that sort of things? Perhaps you think these are the special teachings of Islam. You see everybody around you drinking and gambling, while Islam lays a ban on them, and therefore you are automatically led to the conclusion that banning drinking and gambling are specialities of Islam. Excuse me to say that that is not the fact. Drinking and gambling are neither allowed, much less encouraged, by any religion of the world. I have not come across any religious scripture so far, and I think I have been a student of religion for quite a number of years, yes, I have not come across any religious scripture which says: religiousness is just another name of drunkenness or gambling. How then can such things be the speciality of Islam? In fact they are not.

There are certain other teachings of Islam which were not touched upon by any other religion. Islam made them known to the world, and let me assure you that they changed the whole course of the history of mankind. I am going to make mention of such teachings and it is these teachings that I call the special teachings of Islam.

But before I do that, I must repeat what I have said a number of times from this studios, and which should be understood by everybody to whatever religion he or she might belong. And that is, that the teachings of a religion are to be extracted from its Holy Book or the practice of its Founder. A people who have been following a religion for ages, and might have moulded their lives under various influences, should not have the right to ascribe everything good in them to their religion; for they didn't get it from it.

When I talk about the teachings of Islam, I should not like to refer to any of the good qualities of the Muslims, to their religion. That would not be fair. I must turn to the Holy Quran and find out what it says, and having got the thing from there, I would show how the Muslims were affected by that particular teaching.

Let me now come straight to the subject. The first special teaching on my list is equality of man!

Equality of man—are you surprised that I have listed it as a special teaching? Well, just think of the Little Rock. The White children cannot study along with the Blacks. Don't you think they have a religion? They certainly have. What is it, I need not say. But I am quite certain that their religion does not place every man on the same level.

The Holy Quran says:

ان اکرمکم عنداللہ اتقکم

Verily the most honoured among you is he who is most righteous.

It isn't the colour that matters. It isn't even the race that counts. All are equal and the superiority

of one over the other lies only in righteousness. Shall I read the whole verse? That will give you a better insight into this teaching of Islam.

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يا ايها الناس انا خلقنكم من ذكر وانثى
و جعلنكم شعوباً و قبائل لتعارفوا ان
اكرمكم عند الله اتقكم ان الله عليم خبير

i.e. O mankind, We have created you from a male and a female; and We have made you into tribes that you may recognise one another. Verily the most honourable among you in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-aware. 49 : 14.

And how did this teaching mould the Muslims? Listen to what J B. Trend has to say ih his book "The Civilization of Spain" The Muslim system had qualities likely to appeal to the Spainish mind, more than the formalism inherited from Rome, or the Germanic conceptions introduced by the Visigoths; and Muslims in Spain believed that all men were equal before the law at a time when that was practically unknown in the rest of Europe.

Europe, you know, must have had a religion at that time. But that religion, I shan't say what it was, did not put all human beings at the same level. If it had, how could one answer the question "Why Europe did not know that all men were equal before the law."

In fact, we talk of Europe at that time—and that was the eleventh century after the advent of the Christ, peace be on him—even people of various religions today do not know that all men are equal. How big is the organisation called U. N. O. Do you know that one of its basic problems is to tell the world that all men are equal.

And now look at the time of the Holy Prophet. Can your imagination travel with me back to the days of Islam being ushered into the world. It was a barbarian Society into which the Prophet was born. And class distinction was at its highest. He himself was from the noblest family. For him to declare that all men were equal was the greatest event in the history of mankind.

Then, the Arabians, the Indians, the Persians, the Spaniards and whatnots came into the melting pot of Islam and all of them were blended into one. Also, the rich, the poor, the free and the slave sat side by side and obliterated every mark of distinction, making themselves brothers and equals. Isn't this a special teaching of Islam. Isn't this what the world needs most and finds it hardest to get.

I wish I could go into the details of the practice of the Muslims which was entrenched in this teaching.

However, I leave it at that, but I appeal to all of you to please go and tell the people that one of the special teachings of Islam is the equality of man.

Let me now say a few words about what is second on my list of special teachings of Islam.

Again, it has something to do with equality. This time it is equality between man and woman.

I am sure you will agree with me that these are two in-equalities which have caused a great havoc in the world. They are: inequality of man to man and inequality of men and women.

The inequality of men and women has even done a greater harm. The poor woman has been the most tortured

creature in the world. It is Islam that came to her rescue. We read in the Holy Quran

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و لهن مثل الذی علیهن

And they have the same rights as men have over them. Don't you think these words must have astounded the world when they were first uttered by a man who was born into a society where woman was nothing more than a piece of property? Yes, the world must have been astounded. That is what actually the special teachings of Islam did. Arabia was the worst place for women. Baby-girls used to be buried alive. Mothers used to be inherited and the sons after inheritance had the same rights over the wives of their fathers as the fathers themselves had. Could anything go below that.

But then Islam came and it said

من عمل سیئة فلا یجزی الا مثلها و من عمل صالحاً من ذکر او انثی وهو سومن فاولئك یدخلون الجنة یرزقون فیها بغیر حساب

Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the garden, they will be provided therein without measure.

What a great change. It was due to this teaching that women in Islam rose high—in fact higher than all the other women of the world. And what was the effect of this noble teaching? Women marched forward side by side with men and sometimes ahead of them and proved to the world with irrefutable proofs that a woman was capable of doing what a man could do.

A wife of the Holy Prophet, Hazrat Ayesha, became the teacher of men in religion. The Prophet himself had said that half of the religion could be learnt from Hazrat Ayesha. And what to talk of those who were quite free; even maids—servants in the ordinary sense—are known to have reached great heights. We read in a book of Prof. Hitti:-

"The legendary story of Tawaddud. the beautiful and talented slave girl whom Al-Rashid was willing to purchase for 10,000 dinars after she had passed with flying colours a searching test before his savants in medicine, law, astronomy, philosophy, music and mathematics--to say nothing of rhetoric, grammer, poetry, history and Koran—illustrates how highly cultured some of these maids must have been."

I should like to quote many more instances of that type but I leave it to my listeners to look into the pages of history and find out for themselves how the noble deeds of Muslim women have beautified those pages.

Let me now take up the third item. You know after equality of man to man and men and women, the most important topic is how we should live a social life. The answer of Islam is tolerance. And I call tolerance one of the special teachings of Islam. How has Islam taught tolerance? Let us see. We read in the Holy Quran:-

لا اکراه فی الدین

There is no compulsion in religion. To understand it better let me quote the whole verse:

There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows

no breaking. And Allah is All-hearing, All-knowing.

This was the first time that a religion expressly said that there should be no compulsion in the acceptance or refusal of a religion. Never before the world had heard of this kind of teaching. And it was not only tolerance that the Muslims were taught. They were also taught

و لكل امة رسول

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That there has been a prophet for every people and also

لا نفرق بين احد من رسله

we do not make distinction between the prophets. In their prophethood all of tnem are alike.

Everybody around you believes in one prophet or the other and disbelieves in the rest of them. But that is not the case with the Muslims. They believe in all the prophets and therefore they are bound to show respect to all of them. What greater factor could there be for the mutual harmony among the various peoples of the world.

I could continue with this topic much longer than I have done. But I think I should now close my talk. And let me do so with a few words from Ernest Baker: says he: Spreading with the rapidity of an electric current from its power house in Mecca, it flashed into Syria; it traversed the whole breadth of North Africa, and then, leaping the straits of Gibralter, it ran to the gates of the Pyrenees it had fixed itself permanently in both Mediterraneans by the early Middle Ages—on the Southern and Western shores of the West; on the Southern and Western shores of the East". Yes it did so, because of its special teachings to some of which I have made reference in my talk today. Long live Islam.

If you cannot read

URDU,

you may ask for only the

ENGLISH SECTION

of the

"TAHRIK-I-JADID"

If you have any suggestions for the English Section (what else would you like to have included in this Section) please do not hesitate to write to us.

THE MANAGING EDITOR

TAHRIK-I-JADID

RABWAH

The Promised Messiah

BY

Sahibzada Mirza Mubarak Ahmad
Vakil-i-Aala

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ISLAM

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Mr. Abdullah Nasir Boateng, M.Sc, is the Headmaster of the T.I. Secondary School, Kumasi. In addition to his educational engagements he always tries to avail of any opportunity that presents itself to him to talk about Islam to various institutions. Below we reproduce one of his talks delivered to the United Class Meeting of the Protestants and the Catholics. The talk has been originally published in the Guidance (Ghana). Mr. Boateng said.

"Islam" literally means "the submission of one's free will to the will of the Almighty God (Allah) for the attainment of eternal peace". One who has agreed to submit his will to the will of God becomes a Muslim. The religion of Islam has been wrongly called by some people as "Muhammadanism" which no true Muslim will cheerfully accept as correct. Islam is therefore no new religion in the strictest sense of the word. Biblical figures like Adam, Noah, Abraham, Isaac, Jacob, Lot, Ismael. Moses, Joshua, Ezekiel, Elijah, David, Solomon, Job, John Jesus, etc. are all accepted as true Muslims. The ordinances of Islam which were revealed piecemeal from the time of Adam became completed through Mohammad who came after Jesus Christ (Peace be on them). "This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith". (Quran 5 : 4). "Surely, the religion which is most pleasing to God is that of perfect submission to His will". (Quran 3 : 30). Jesus Christ (Peace be on him) was no doubt practising this 'religion of perfect submission' when he said:—"I can do nothing on my own authority; as I hear, I judge; and my judgement is just, because I seek not my own will but the *will* of him who sent me". (RSV. John 5 : 30).

The sources of Islam are twofold :

(a) The HOLY QURAN, the Word of God, being the primary source, and

(b) The SUNNAH or teachings and examples of the Holy Prophet Mohammad (peace be on him) being the complement of the first. The Holy Quran comprises 114 Surah or chapters (of which 86 were revealed at Mecca and 28 at Medina) and 6,300 verses. Alone of all sacred books, the Holy Quran claims to be literal word of God and states that its text will be protected from corruption. Down to the last syllable, it stands today as it was revealed to Mohammad (s.a.w.) for not only were its various portions put in writing in his life-time but his companions and followers committed it to memory. It is indeed a standing miracle of Islam that in every generation, hundreds of believers have known the whole text by heart and now, as fourteen centuries ago, can recite the Holy Quran from start to finish. The Book is written in pure and matchless Arabic which is a living language.

European apologists have been hard put to try and explain that the Holy Prophet (s.a.w.) "invented" or "composed" the Holy Quran. However, despite generations of hard work and research, Islam's enemies have failed to produce a shred of evidence in support of the theory that the Quran was fabricated" while arguments in favour of its divine origin are numerous and unanswerable. Take

the case of the preservation of the body of Pharaoh the Oppressor. "Believest thou now, hitherto wast thou disobedient and wast of the corrupt ! We will grant thee a measure of deliverance by preserving thy body this day that thou mayest serve as a sign for those who come after thee" (Quran 10 : 92-3). It is remarkable that the Quran alone of all religious scriptures and books of history mentions this fact. After the lapse of more than 3,000 years the body of this Pharaoh has been discovered by archeologists and it now lies preserved in the Museum at Cairo.

The second source of Islam, the Sunnah, is contained in written collections of thousands of narratives (Hadith) each of which records a saying or deed ef the Holy Prophet. The best known collections are those of Bukhari, Muslim, Ibn-i-Majah, Abu Daud, Tirmidhi, and Al-Nisai, which are popularly called "The Six Authentics". (Siha Sitta). Early compilers were scrupulous and exacting in checking on the chain of witnesses the characters of each and the circumstances surrounding their reports.

Islam is the only religion with "Kalima" or "Shahada", that is a sentence forming a profession of faith. With conviction and under-standing if one ut ers the words "La ilaha illallah, Mohammad Rasulu'llah (there is no god but God, Mohammad is the Messenger of God) one becomes a Muslim. This means that there are no proselytes in Islam. By proselytes, I mean 'proselytes of the gate in the Jewish sense.

The Shahada constitu'es the first pillar of Islam and the pillars are five in number. The object of this Shahada is to teach the true doctrine of the Unity of God. The recognition of the Divine Unity consists in a firm belief in the existence of God and His Oneness attended with an implicit obedience to Him, complete submission to His will and losing one's self in His love. God's unity covers His name and person. "Proclaim : He is Allah, the Single ; Allah, the Self-Existing and Besought of all. He begets not, nor is He begotten, and there is none like unto Him". (Quran 112 ; 2-5)

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A mere formal recognition of the Unity of Godhead is of no avail if the heart bows down in submission before a thousand different idols. A true believer must believe in the Unity in the person of God, Unity in the attributes of God and consider Divinity and Lordship as the attributes of none besides God, looking upon all those who seem to have authority as having it from Him. There must be unity in the love, sincerity and devotion which he bears to God. There are over 103 names corresponding to God's attributes in the Holy Quran. God governs human affairs according to the parallel laws of "Taqdir" (predetermination) and "Tadbir" (freedom of action) the spheres of which lie apart. Polytheism or 'Shirk" is the gravest sin a man can commit and the doctrine of the Unity of God is the cornerstone of Islam.

The second pillar of Islam is the observance of Prayer. Prayer is an out pouring of the heart's sentiments, a devout supplication to God a reverential expression of the soul's sincerest desires before the Creator. In Islam the idea of prayer like all other religious ideas has its highest development. Prayer, according to the Holy Quran, is the true means of that purification of heart which is the only way of communion with God. Prayer degenerating into a mere ritual and into a lifeless and rapid ceremony performed with insincerity of heart is not the prayer enjoined by Islam. Formal prayer (Salat) takes place five times a day. It is

said facing qibla or the direction of Baca (Psalm 84 : 6). It is preceded by ablutions It is a remarkable fact that the five physical positions taught to the Holy Prophet by the Angel Gabriel combine the poses of worship traditional to every single nation on earth : — namely, Standing, bowing, prostration, sitting and kneeling.

The third pillar of Islam is the payment of Legal Alms (Zakat). Zakat is a capital contribution donated to a central fund for the welfare of the poor in the Community or State. "The poor are entitled to part of the wealth of the rich", said the Holy Prophet. "The upper hand is better than the lower hand". On money, the levy is $2\frac{1}{2}\%$ per annum and other percentages apply to fixed assets. Fulfilment of this duty does not of course prevent one from practising ordinary private charity.

The fourth pillar of Islam is the Keeping of month of Ramadan from dawn to sunset. Certain exemptions are provided for the sick, aged, travellers etc. "O ye who believe ! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil" (2 : 184). Fasting helps in the production of many spiritual blessings and physical benefits.

The fifth pillar of Islam is the performance of pilgrimage to Mecca (Hajj) which should be undertaken if possible at least once in a life-time. The religious rules at the Kaaba are a replica of those performed by Abraham 4,000 years ago and the gathering serves as a major stimulus to Islamic brotherhood, for men and women of all nationalities, races and social classes meet yearly in big numbers.

The main articles of Faith are :

1. Belief in the Unity of God and mankind.

2. Belief in God's Angels created to serve God and operate the forces of nature. Some act as the agents of Divine revelation.

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MANAGING EDITOR